

child study

By-lines

A quarterly journal of parent education

Fall 1952

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Sixty-five cents a copy Vol. XXIX, No. 4 \$2.50 a Year

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Every issue of CHILD STUDY is completely indexed in the Education Index.

CHILD STUDY re-entered as second-class matter September 19, 1947, at the Post Office at New York, N. Y., under the act of March 3, 1879. Copyright 1952, by Child Study Association of America, Inc. Published by the Child Study Association, 132 East 74th Street, New York 21, N. Y. Quarterly in Fall, Winter, Spring, and Summer issues. 65 cents a copy. \$2.50 a year, \$4.50 for two years, \$6.00 for three years. Add 25 cents annually for all foreign subscriptions.

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The cover photograph, from the UN Department of Public Information, is from a picture version of the Declaration of Human Rights. It illustrates the clause "it is our right to raise a family."

The world's children: builders of the future

For our children, there is no greater source of strength and security than the realization that as they grow they can, little by little, help to *formulate* the future, rather than having supinely to submit to it. The concept of inevitability, which has gripped us so strongly since the beginning of the atomic age, is giving way to an irrepressible hope. Here and there a voice is raised to say that society is made by man, and that there is no blind, compelling force, old or new, driving us to world conflict and self-destruction. We begin to see that an attitude of helpless submission must be dispelled altogether—not because it is frightening, but because rational examination shows that it is not valid.

But to make the individual's part in shaping destiny real to our children, we will need to re-educate our own minds and emotions and to make immediate use of many resources which we are, at least partially, overlooking. What are these resources? We believe that they are the experiences of people in our own country and all over the world which help both adults and children to live creatively and peacefully with their fellow men. Since belief in the capacity of the individual is—far more than any political system—the heart of democracy, it is fair to call these democratic experiences; and it is important to learn from them wherever they are found.

In this issue, then, we examine some aspects of democracy in education, in the arts, in philosophy and in the daily lives of people from many lands. Here are ideas, techniques, family patterns that can help and enlighten us. They belong to all of us. They are ours for the using.

"Mother with Child" from *Ten*
Lithographs by Käthe Kollwitz, reproduced
courtesy of the Curt Valentin Gallery



"Society" is people

We must teach our children that they are to
be master builders of the future, not
the pawns of mythical "forces"

By Lawrence K. Frank

Many parents today are asking themselves in great perplexity: what goals and values can we offer our children in this rapidly changing world that will not become suddenly obsolete and impossible of attainment tomorrow? What orientation can we provide for living in a society which is both rigid and unbelievably fluid, resistant to change in some areas and in others rushing headlong in pursuit of new ideas? How can we help our children in the midst of change to hold fast to the persistent aspirations of our culture?

How can we as parents, realizing that the whole world is in turmoil and that few if any dependable guides are available, give our children something they can live by and for and which they can contribute to the development of a world community? How can we make them aware of the accumulated anachronisms, the immense load of "unfinished business" in our society that they and their children must deal with? And also give them the courage, the hopefulness and the faith they need to undertake these great tasks constructively and humanly?

We may say that by trying to develop a healthy personality in our child we are preparing him most effectively to live in an unstable world and to advance social order. But in striving for a healthy personality we cannot limit ourselves to "good social adjustment," as that term is ordinarily used.

If the great promise of the new understanding of mental health is to be realized, we must

enlarge our thinking and try to use these insights in creating, and living in, a better social order. For today we are beginning to recognize that mental health implies more than early diagnosis and treatment of disturbed individuals and improved care of the mentally ill—the long-sought and still-to-be-achieved goals of the mental hygiene movement. Mental health looks to the development of healthy personalities as the means of conserving the positive, enduring values of our culture and as the only effective method of developing a humanly desirable social order in the future.

The advancement of mental health is being retarded, often blocked, by our inability to recognize the interaction of the individual and the society in which he lives. Social theory still clings to the older, rationalistic conception of human nature in a mechanistic system, while psychiatry, for the most part, is so sharply focussed upon the individual patient it cannot deal adequately with the social-cultural environment.

Thus if we follow the long-accepted theories we will conceive of social order as a superhuman, impersonal system or mechanism, operated by large forces, social, economic and political, above and beyond man's reach or control. For the past two centuries we have theorized about these "systems" and "forces," and we are all too apt today to see ourselves as being helpless prey to them.

This eighteenth century way of thinking was an adaptation to social theory of the concep-

tion of a celestial mechanism formulated by Isaac Newton for understanding the orderly movement of the planets around the sun. It has so dominated our thinking that we accept and use it uncritically as a valid conception of social order. We speak glibly of this or that event or social change taking place as "caused" by economic "forces," or political "forces," or social "forces," rarely, if ever, realizing that these "forces" are but figures of speech; metaphors that have become so firmly accepted that we treat them as literally true.

Now it will be clear, when we stop to think, that there is no economic, political or social mechanism or "force." There are only *people*, carrying on their activities in the cultural world of meanings and values, of goal seeking and of purposive striving within established group patterns.

To live in the group, individuals must conform in greater or less measure to the requirements and prohibitions of group living and must utilize the prescribed practices, symbols and rituals in all their dealings, whether these concern buying and selling, or apply to such matters as courtship and betrothal. Like language, the accepted practices and symbols regulate and pattern communication, so that others will know, more or less, what to expect of us and what we may expect of them.

We may, as the social scientists have long done, forget or ignore these human actors and focus exclusively upon established patterns, institutions and rituals, counting the number of times they are used, emphasizing their repetition, their recurrent regularities and interrelations. We may describe all group living in terms of abstractions from these observations and persuade ourselves that the human actor is insignificant, impotent, at the mercy of these "forces."

We can conceive of our social order in impersonal, mechanistic terms and view the education of the child and adolescent primarily in terms of his adjustment to and acceptance of these mechanisms as though they were truly forces outside himself, like gravitation or the weather. We can emphasize the goal of development as being to fit the individual into these "systems" where he will do as he is expected.

This, it is suggested, is what we have long believed and thought and what many still do believe. But today we are becoming critical of such beliefs as we begin to recognize their profound implications, and especially as we face the rapid and often bewildering changes taking place in our society.

The conception of a social, economic and political system, operated by superhuman forces, is not only a myth but is essentially defeatist. It says, in effect, that man is impotent, helplessly at the mercy of impersonal "forces" which he cannot modify or escape although he may perhaps accelerate or retard them. Just as the orthodox Marxian theory makes mankind wholly submissive to impersonal historic process, so this mechanistic concept of society denies our human potentialities for self-direction.

A new framework

But as the Newtonian conceptions in the eighteenth century gave the emerging social theories of that time their initial orientation and established our existing patterns of thinking, so the recently formulated dynamic conceptions of the universe, coming from physics, biology and psychiatry, offer a new framework of thinking about the individual and social order. And this new approach has immense significance for both.

This new, more hopeful view presents man as creatively making his own way of life; often blundering and defeating himself, to be sure, but continuing to strive for the things he cherishes. Above all, these new conceptions emphasize that whatever people do may be understood in the light of their development *as a people and as individuals*.

This view becomes more credible and acceptable when we remember that as the child learns to use language, he learns to think in terms of our cultural tradition and to conduct all his life activities in the conventional patterns. As he grows up and enters into group activities, all his daily actions and relationships thereby tend to maintain social order. But he does this as an individual, not by submissive adjustment to society. Although the activities of large numbers of people are often

repetitive and more or less predictable, the individual may differ radically from any set pattern in his strivings, goals and relationships; and the way he uses the available, legally sanctioned practices is expressive of his own personality. It is this goal seeking that is the source of the energy and dynamics of social order, not mythical "forces." It is the nature of those goals—and especially the feelings he brings to all his relationships with others as he pursues them—that gives the social order its quality and significance.

Here it should be emphasized that the individual personality is governed not only by the cultural traditions as they have been interpreted to him (chiefly by his parents), but by the way he has understood or misunderstood and distorted them, and also by the way he feels toward those who give him this cultural orientation. As individual organisms, with unique heredity and specific nurture and rearing, each of us only approximates the prescribed group norms, each deviating more or less, and distorting or improving these lessons in what we are expected to believe, to do and not to do.

A vicious circle?

Thus we can say that for a healthy society we must develop healthy personalities and that, conversely, to develop healthy personalities we need a healthy society. This is not a vicious circle but a statement of the reciprocal process whereby individuals maintain the society to which, at the same time, they also respond, and by which they are in large part governed. This is the kind of relationship we find in all living organisms which are established and maintained by their separate cells or organs, while at the same time governing these parts. The present day conception of the atom, as constituted and maintained by the dynamic activities of its electrons, is another example of this process.

In a more or less static social order, which changes but little from generation to generation, the child grows up learning what is expected of him and what he can and cannot do and what others can and cannot do to and for him. He lives in a stable world of fixed beliefs

and generally shares the joys and sorrows of his whole group.

But when cultural traditions begin to lose their once unquestioned and unquestionable validity, and their former coercive authority, a number of people start, openly and without social opposition, to explore new patterns. When the individual whose whole personality has been organized around certain assumptions cannot depend on them for guidance, he faces the world with hesitation and conflict, often with acute anxiety. If there are many such individuals who are breaking away from their traditional moorings, then, of course, the whole group will be disturbed.

No shelter in the past

That is the situation in which we find ourselves today—not only we, but all the peoples of the world. However, we realize that there is no shelter to be found in outworn concepts and that the best preparation for tomorrow is to live fully and adequately today. Thus, helping the infant live as an infant is the best preparation for becoming a toddler, and so on through each successive stage of life. Only in this way can we grow up without the burden of unfinished business from childhood and adolescence that so frequently prevents us from living as adults.

Conversely we may say we should not burden the child or adolescent prematurely with all the problems and crucial perplexities of an adult world since so often, as we see in adolescence, he focusses upon social-economic problems and evades his own personal life tasks pertinent to this period.

Here is where the theory about society, the emerging new conception of social order, becomes highly significant. We can now say that social order is not given, it is not a part of nature, out there in space, operating above and beyond human control; social order has to be achieved. What we strive for in social order is governed largely by our theories and conceptions of its nature and operation, and by our aspirations.

Instead of rearing our children with the familiar teachings that emphasize institutions

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Education for democracy: what is it?

How deeply are we
really committed to it—
and how can it be accomplished?

Education for democracy is clearly the watchword of American educators. Few slogans have received such voluminous lip service if not universal acclaim. Hardly a school in the country but proclaims this as its central purpose. This is all to the good, for positive affirmation of faith is the first prerequisite. Yet no phrase deserves more careful consideration of its meaning or more thoughtful assessment of the means for its realization.

Let it be said at the outset that education for democracy is one of the toughest of all possible jobs. This is, no doubt, partly due to the fact that the weight of history hangs heavy on our hands. For nineteen centuries or more the emphasis in human relations was on authoritarian and autocratic principles. Even our world-shaking declaration of political principles is hardly more than a hundred and fifty years old. And, if you think of "Life With Father," you realize that it is scarcely fifty years since father was in his heaven and all was right with the world.

Thus it is apparent that most of us adults who must do the educating were ourselves brought up on the authoritarian side of the tracks and have been slowly, often painfully, having to transform ourselves, our ideas and attitudes, in order to discover the implications of democratic relationships as we go along.

Viewed from the perspective of human history, we have been undertaking to accomplish a major revolution in human relationships within the short span of half a century. Is it any wonder that you and I, as parents and teachers, have our problems and confusions in educating our children for democracy? Or that at times some of us are inclined to give up the whole business as a hopeless job?

In most recent days, we have faced the added burden that current fears and frustrations have augmented alarmingly the temptation to call the whole thing off. Open attack, to say nothing of frightened caution, threaten democratic values as rarely before. From many quarters within our own land, as well as without, we are encouraged to abandon essential ingredients of our democratic faith. Soberly considering, however, we cannot believe that this is a time for flying the flag of democracy at half-staff but rather for raising it more proudly to the masthead.

A further problem is the variety of concepts and connotations which different people associate with the phrase "education for democracy." For some, democracy seems to mean little more than my country right or wrong, assuming that we alone among the peoples of the earth always act on the basis of the highest principles and noblest motivations. Currently

it is often equated with acceptance of official prescript and policy and the belief that schools should be used as instruments of national policy in winning the cold war. With others it is primarily associated with mobilizing majorities and tallying votes. To still others it implies individual libertarianism as expressed in the quick comeback, "Isn't this a free country?" Obviously the job would be easier if there were more common agreement as to what it is we are shooting at.

Democracy's content

Fortunately, with many of us democracy has a fuller and deeper meaning. Put most briefly, we would prefer to define democracy as that philosophy which says that human welfare must be primary in every relationship of life. Human welfare covers a lot of territory. It obviously includes not only the famous quart of milk for every Hottentot but, equally important, all the milk of human kindness necessary to satisfy the needs of man's freedom and self-respect.

Having a majority on your side is not the hallmark of democracy, for democracy is more than method, it is content. As such, it is capable of being translated into the concrete realities of everyday life, into all the good things of life that make human dignity possible—into adequate food and self-respecting clothes, into health and personal safety, into pride in oneself and trust in one's fellows, into satisfying work and freedom of spirit—indeed, into all the elements of freedom from want and freedom from fear that you and I consider essentials for the constructive and creative growth of human personality.

Moreover, democracy is indivisible, and has to be for all and all around the clock—in personal relations, family relations, school relations, relations between the sexes, economic relations, political relations, race relations, international relations.

Seen from this perspective, democracy is as big as life itself. Difficult? Sure—but as the great new challenge of our century, deserving everything we've got. Admittedly it is a slow and sometimes problematical process but, with its promise of a fuller life for all, surer and

more rewarding in the long run. What shall we look to as the experiences most likely to foster growth in democratic living?

Obviously, democracy begins at home. Here, most fundamentally, is where young democrats are made. Even from the first day children start learning, through the direct sense of their bodies, how warm, how friendly, how strong, how sure is the physical protection, the direct contactual affection, that they can count on from other human beings. In the early years no element in the diet is so important as the tangible experience that life is safe and good because human beings are friendly and dependable.

Moreover, this sure sense, and the desire to maintain such trust and affection, become lifelong motives for learning, for being able to accept the transitional deprivations which each new step in growing up, each new demand of the real world, requires. Children who are deeply deprived and distrustful find learning much less satisfying, the demands of democratic living much more trying.

The sense of achievement

Another early essential is some place in the immediate home environment planned just for a child and equipped modestly with the things of a child—things reasonably safe and appropriate at different age levels—and with relatively few "no trespassing" signs. Here is the opportunity to touch and feel, to explore and find out, to take to pieces and put together, to build and create, to manipulate and control. This is important, for stout inner confidence cannot be built on affection alone. Equally important is a growing sense of one's own mastery and achievement, the development of personal skills.

But does this mean that children should have a world of things and people made to their order? Left without qualification, nothing could be more false or better calculated to develop young tyrants. What we are saying, rather, is that the capacity for deep and abiding respect for others—the real essence of democracy—is directly dependent on and limited to the degree of one's own self-respect. Consequently the first necessity is to lay a strong

foundation for the self and this is dependent, both initially and throughout life, on ample provision for the twin cornerstones of healthy personality—affection and achievement. Only the relatively unthreatened person has the reserves of emotional capital necessary for generous respect of others.

No soft philosophy

So much for the essential content and cornerstones in educating for democratic living. But now our problems begin. Probably the point at which many of us modern parents and teachers go wrong is in assuming that all of this can be done by sweetness and light. On the contrary. People get annoyed when their persons and possessions are threatened and it is important for even young children to begin learning this lesson early. To be sure, it requires on the part of the adult endless patience, guidance and understanding but it also requires honest expressions of annoyance, clear-cut prohibition and control. The clearer we are in our own self-respect the clearer will be the necessary boundary lines between patience and prohibition. Too many of us are so fearful of losing our children's love or so reluctant to arouse their negative emotions that we leave them rudderless in a sea of complicated human relations, a prey to the submarine terrors of their own fear and guilt, without chart or compass. As adults we must accept our responsibilities, and not substitute the adulteration of *laissez-faire* for democracy.

Does such use of authority do violence to the democratic process? Quite the contrary. It provides the framework and limits within which the exploration and experimentation with other people and things is acceptable in the course of becoming a socialized human being. Used primarily to safeguard the individual and protect the rights of others, not just as a casual convenience, it is an absolute necessity. For we must remember that democracy is not a soft philosophy. Rather, it requires the highest level of discipline and self-discipline and the widest capacity to foresee the social consequences of one's own behavior. Throughout childhood and adolescence adult guidance and control are an inescapable part

of the adult's obligation; more where the children are little, and diminishing progressively as their sense of responsibility matures. Generally speaking, of course, we should err on the side of allowing children to have their own experience, to make their own mistakes, to test the limits of their own capacity for responsibility, while standing ready to intervene where necessary.

With young children, we will expect them gradually to be able to accept the difference in the freedom to use one's own things as distinct from somebody else's; to accept the necessary routines of daily life with limited resistance—eating, toileting, nap time, play time, bed time, grown-up time; to be able to assume a few simple responsibilities for putting away personal belongings, for helping with dressing, for beginning to understand the difference between noisy times and quiet times, for being able to play alongside occasional playmates without undue fatigue or conflict. We will expect them, too, to begin to recognize the distinction between experiences in which there can be some personal freedom of choice—for example, which socks to wear—and the things, such as snowsuits and galoshes, in which there can be none. No doubt such experiences and learnings seem a long way from our adult concepts of democracy but they are the stuff of which young democrats are made.

Learning to share

Moving on to the first larger social experience of nursery school years, teachers who have a deep respect for children are the initial *sine qua non*. As substitute parents, they, too, must take the obligations of democracy seriously. Here, in an environment well planned for children, with material for constructive play, both individual and social, with opportunities for dramatic role-playing as well as real jobs, the central task is learning how one's peers think, feel and act. This is a tremendous job—learning to share, learning to take turns, learning to play and work together, learning how different people can satisfy different needs simultaneously, finding out how other people behave when hurt, angry, sorry, glad. Here, too, is the

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Creative expression: a discipline for democracy

Art education can make democratic values
vivid to our children—if we avoid
glib formulas for "free expression"

Does art training help children to live more effectively in a democracy? This is a question that has come up again and again among art educators since the earliest stages of "creative education" some twenty-five or more years ago. One is tempted to give a ready answer in the affirmative: if creative education frees the child, isn't it logical that it will fit him for living in a free society? The answer is, of course, not as simple as that, since there are many factors involved in developing independent democratic behavior through the arts. Those who argue on the negative side of the question are quick to point out that the arts have flowered under the rule of tyrants, that many of the most fertile periods of art were times of slavery and that some of our greatest masters were anti-social, indifferent or even sadistic. This argument, it seems, is really beside the point because it has to do with the production of art and not with art education as a means of personality development. It must also be recognized that even under the rule of dictators and tyrants, the artists were often the exception in enjoying freedom of expression and movement.

Not every kind of art education will contribute to creative living. Although, of course, many free spirits survived the formal, indocinating methods of the nineteenth century

and the early twentieth century, such methods neither had the development of democratic individuals as their object, nor could they be expected *per se* to further democratic traits in the pupil. Such education was based on a control outside the individual, namely, the teacher or a formula. Generally speaking, it produced little imitators who followed each step as it was dictated and who were entirely dependent on the teacher.

The aim of such teaching was to establish what has often been called a basic foundation for later expression. It was believed that a child or young person could not express ideas until he had mastered the principles of drawing, color and composition. These methods are all too familiar to those who went through this school of pseudo-discipline, and who retain in memory, or actually have closeted away, hundreds of perspective drawings, color wheels, value scales and anatomical charts. But such methods did not even produce the skills which they professed to because, as those who suffered under this teaching know all too well, they served only as a handicap to the personal expression which is essential for any real excellence. It would be pleasant to consider this teaching as part of the dead past but, unfortunately, there is a reactionary trend in motion

which is attempting to revive these practices. Our object here, however, is to show that such indoctrination will not fit children for democratic living—quite the reverse, in fact; it develops individuals who lack independence of thought and action and are easy prey for dictators and dictatorial methods.

It was the prime object of creative education, then, to develop free individuals and it would be logical to assume that such individuals might be prepared to live in and to contribute to a democracy. Such was the intention of the pioneers of creative education, but this objective was not an inevitable outcome and was, in fact, hardly ever achieved. We must review some of the aims and trace, at least in large outlines, the development of creative education to discover why and where we failed.

Let us recall that the major object (at about the early 20's) was to break away from formal methods and to establish freedom for the child—a worthy object indeed. Self-expression was the order of the day and the child was to have complete control of his art experience. In order to avoid any possible suspicion of control, the teacher bent over backward in leaving the child alone—and is still doing so in many schools throughout the country. There was no instruction whatsoever, and no philosophy or technique except that the child was to be free to choose any subject and medium with the greatest encouragement from his teacher.

Self-expression, not selfishness

Much might be said about the effect on the child's creative growth and the distinction between control and teaching, or guidance, as some prefer to call it today. In fact, it would take a volume to elaborate on the matter fully, but teaching techniques are not the concern of this discussion except as they affect training for democratic living. The net result of this laissez-faire approach was to turn out completely undisciplined and undirected children to the extent that self-expression became selfishness. In many instances a child worked only on whim and gave up an expression as soon as it lost its fascination or demanded more than casual attention. Emphasis on completely individual choice and effort produced isolated

beings who were protected against conflict or frustration of any kind.

The arts can and do develop socially minded children who contribute to a democracy. It is essential to establish personal freedom of thought and action, but these must be born out of self-discipline. Children should have a free choice in what they wish to do in art but the choice must come out of their own experience, and the medium and the expression they choose should be guided by their ability to handle it and its fitness to the purpose. In other words, some foresight is needed in planning what is to be done, and some evaluation at the end of the experience must be made to determine the amount and cause of success or failure. Paramount, of course, is the understanding that all members of a group have the same privileges of choice and action and that no member should wilfully act in violation of it.

Respect for others

The arts help to develop the sensibilities of individuals to materials, to the things made by nature and man and to the whole environment. If this learning is profound, it helps individuals respect the expressions of others, as well as their persons. This method should apply to all one's creative work and to one's general behavior as well. The art heritage, for example, can help to establish this concept because it can supply evidence of the need for independence and furnish examples of the effect of tyranny and freedom on art. The tendency to neglect the vast background of art in creative teaching has not only deprived the child of a wealth of pleasure but has limited his creative experience to his own efforts. Some art educators claim that the use of professional art, especially in the elementary grades, endangers the child's creativeness, but it must be a fragile kind of learning that is so easily corrupted.

The very physical nature of a creative classroom offers opportunities for democratic action. Children share tools and materials in common, there is constant rubbing of shoulders, there is need for planning of activities

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What emotional resources helped so many
Greek children to emerge sane and
serene from years of disaster?

By Mary F. Keeley

They came out singing

Costa was a little boy, thin-legged and pinch-faced, but with the out-sized abdomen associated with very young children and those seriously malnourished. In size like a thin, small-boned, nine-year-old, he was fourteen or fifteen. Almost every day he peddled little bags of delicious roasted nuts in the Tameion Building in Athens where we Americans, brought to Greece by the Economic Cooperation Administration (Marshall Plan) worked to help that country recover from the effects of a decade of horrible war. Costa was exactly the type of child I had expected to see when I went to Greece—thin, serious and old beyond his years. He would carry all of his life the diminutive stature of a child deprived of proper food during his early and formative years. He evidenced ability to take care of himself and was manly, independent, stoical and smart. I later learned that he lived in Pyraeus, the port of Athens, and was a major source of support for himself, his grandmother and a younger sister.

Costa represented a segment of Greek children, far too many, who grew up during the days when Italian, German, and subsequently allied planes bombed Greece. Many older children, not having suffered deprivation at the same age or to the same degree, compared favorably with American youngsters in size and strength. Food supplied since 1944 by numerous national and international organizations helped tremendously. In most parts of Greece today the majority of pre-school age children are beautiful, calm, intelligent and seemingly adequately nourished.

My awareness that children and conditions were different from what I expected began on my arrival in Athens in October, 1949. When I arrived in Ioannina (Epirus) on November 28th, to start a winter tour of child-caring institutions, day nurseries and provincial welfare offices in the villages and small towns throughout northern Greece, I found much that I had not expected to find. This trip was taken to find out what part of my knowledge as an American social worker was applicable to the child welfare problems in Greece, and how to be useful to the Greek Ministry of Social Welfare which was responsible for planning for thousands of orphaned and homeless children. Between this date and mid-April of 1951 when I left Greece, I visited some sixty child-caring institutions and day nurseries, and over thirty welfare offices, most of them in war-scarred northern and central Greece, sometimes staying in hospitable provincial homes when hotels were non-existent.

What will these children be like, who have seen so much suffering and destruction, who have experienced so much poverty and been deprived of enough nutritious food, regular schooling and minimum medical care? This was the preoccupying question. Knowing how hard we in America were finding it to mitigate the troubles of children referred to our own social agencies, I wondered how, without our resources of professionally trained personnel, voluntary and public agencies, and money, the Greeks could meet the problems born of war,

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IN THE COMMUNITY OF CHILDREN —

Nowhere more vividly than in the world-wide community of children can we see the rich variety of different cultures and their strengths, as well as their insistent needs. The little baby tenders of Guatemala and the young harvester of India have already assumed burdens perhaps too heavy—but they draw on a family warmth often lost in Western civilization. The children of Greece have been through many

terrible experiences; yet they have a serenity and gaiety rooted deep in the ways of their people. In four unusual articles, CHILD STUDY offers the comments of people from as many nations who are in a position to compare American family life with the experiences and customs of families in other lands. This is no mere travelogue, but a treasury of fascinating and useful insights for all parents everywhere.

**— there are
treasures to be
shared by all**



United Nations Photo



They came 'out singing

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planned starvation (during the occupation period—winter, 1941-42) and the civil disorder of guerilla warfare.

It became obvious that observation is more reliable than a preconceived idea about what any people will be like. There are strengths in Greek family life and in their cultural pattern which we in the United States might well emulate. Their effect upon the personalities and emotional lives of the children piqued my curiosity—and aroused my admiration.

A quonset hut called a *paidoupolis* (children's city), near Ioannina, was typical of dozens of similar institutions located throughout Greece to give emergency care to 15,000 children left homeless by guerilla warfare. Some of the children had been picked up by soldiers capturing or evacuating a city or village, others had been brought to the *paidoupolis* to be kept out of dangerous territory. Surprisingly, these institutions, established by Queen Frederika's Fund, sheltered some children whose fathers or mothers had been part of the Communist-dominated guerilla forces. Fortunately for the children, they were accepted as *children* with a right to care and a chance for a normal life regardless of the politics of their parents.

These barrack-like institutions were furnished most primitively, but were clean, neat, orderly and as attractive as meager means allowed. One was immediately struck by the gaiety of the children, their calmness as well as their spontaneity, and by the natural ease and understanding with which the staff members handled them. This understanding and kindly attitude toward children characterized almost all personnel in the institutions and day nurseries throughout Greece, despite the fact that they sometimes lacked professional training, university, or in some cases, even high school education. Similarly, relaxed children were the rule rather than the exception. Even in the institutions like some of the older orphanages for girls, where activities were monotonous and regimented, the children seemed relatively gay.

The basis of a good American day nursery and nursery school program is creative, self-developing play built around small group activity, and using paints, blocks and the hundreds of toys available to American children. Institutions and day nurseries in Greece operated with few or no toys and shared with the schools a pathetic shortage of school books, pencils, maps, pictures and equipment. Had anyone asked me before I went to Greece what small children would be like who sat rather quietly much of the day without toys, and who were regimented to some extent by marching, etc., I would have thought immediately of the dull, listless, fearful, unresponsive children one often finds in American institutions where children are too rigidly controlled. Most Greek children are not like that. The children in day nurseries are allowed periods of running about and of simple games in the yards. They curl up and have their afternoon nap over little school desks, and they do a great deal of singing.

"Full-throated and harmonious"

It was the quality of the singing, as much as anything else, which first made me feel that these children were relaxed, not tense or anxious. A group of fifty children, ages three to six, in a day nursery could simply take the roof off with the volume of their song. They loved it. Even the little ones knew the words and all would sing on the slightest provocation. The voices were full-throated and harmonious. This singing, I later learned, is a major characteristic of the Greek people. One sees truckloads of soldiers going by, singing at the top of their lungs; families going to the country for "Clean Monday" sing together on the way. Everywhere wonderful singing, the richness of which is at odd variance with the thin, high-pitched instrumental music of parts of Greece and characteristic of much Near Eastern music.

Observing these conditions, so different from what I had expected to find, I began to wonder about their causes. I was particularly surprised by the relative absence or mildness of the emotional disturbance among children who had been through such harrowing expe-

riences. Most of the children in the United States who have need for service from social agencies have symptoms which we associate with emotional disturbances: enuresis, nail-biting, facial ticks, aggressive behavior, hypertension or anxiety to a much higher degree than is normal and characteristic of American youngsters generally. We expect this to be so. The majority of children in the United States today who are being cared for outside of their own homes are not orphan children but children who have seriously suffered from neglect, separation of parents, or a severe mental or physical illness on the part of a parent necessitating the children's placement.

Their source of strength

The family situations of most of these American children are quite different from the problems of the children in Greece today. With a population of about 8,000,000, there are 300,000 or 350,000 Greek children orphaned of one or both parents and many children with tuberculosis, or who are handicapped as a result of exploding mines, etc. The Greek children seem able to understand, or at least accept, the death of their parents, and the destruction of their homes, as a result of war and famine. They, who have suffered so much, have been mercifully spared having to wonder why their parents will not keep them at home as other children's parents do, and having to look inside themselves, saying, "What's wrong with me that my parents do not want me, do not love me?"

It was in Greek home life that I found the greatest strengths. Perhaps we would do well to examine these strengths while recognizing that American parents, educators and social workers are faced with a much more complicated society which seems destined, along with its manifold benefits, to produce more internalized conflict, more pressure, tension and uncertainty.

The majority of Greek people live in small villages with populations usually from a few hundred to a thousand or two. The sameness, continuity and even pace of life is most analogous to small towns in rural United States where people grow up knowing one another,

generation after generation, farming the same land or operating the same business. In Greece it is tending the same vineyard or olive grove or tiny farm (average two or three acres). As is true throughout most of Europe, scattered farm homes do not exist. Marriages are arranged by the parents when the girls, particularly, are in their late teens, although many Greek men do not marry until middle age. The men who marry at this age are usually eldest sons, whose fathers have died and who, by custom, do not marry until all of the younger girls in the family have found husbands. Girls must have dowries.

Generations often live together harmoniously and it is not unusual to find grandmothers, uncles, aunts or cousins living in the family home. Childless couples are rare. In general, Greeks will do almost anything for members of their own family, but do not have as highly developed a sense of responsibility for people outside the family group as would seem to be the case in the United States.

Children are nursed for a longer period than is customary here, babied much longer and are completely a part of all family activities. I often wondered how parents managed to maintain, apparently so easily, a situation in which the child was not over-stimulated or allowed to become annoying. There is an understanding, confident, child-accepting atmosphere in most Greek homes, and the limits put on freedom of action are well within the child's capacity to understand. Almost never have I seen a child get completely out of hand, with resultant adult irritability.

A dangerous pattern

Most Greeks would not understand our too-common American phrases: "I have had all I can stand—now get out—go out and play—go to a movie—go." I have found myself, like many Americans, slipping into what now seems to me a dangerous pattern—that of allowing children freedom beyond their capacity to handle at a given age, stimulus beyond what they can assimilate—and then getting exasperated when they become cross, petulant, demanding, wild or destructive. In our effort

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Meet the family

This invitation means totally different things to the American and the African. Mr. Kiano explains why

If you happen to visit Nairobi, the capital of Kenya in East Africa, and ask an African to take you to visit his family he will, most likely, take you to mean that you want to visit his home in the country where his parents, uncles, cousins and neighbors live. This he will understand even if his wife and children live with him in the city. To the African, a couple and its children alone constitute only one part of a much wider family circle. If your African friend then takes you to the rural area where his family lives, you will arrive at a village or township where you will find houses and cottages. These houses and cottages are for grandparents and step-grandparents, for uncles and step-fathers, for middle-aged parents and newly-wed cousins, for cousins' cousins and widows, for unmarried young adults and male adolescents. All these people will be the members of your African friend's family.

If you enter one of the larger houses you will find some women—young and old—sitting around the hearth where evening meals are cooked. These women will be conversing with little children, reciting folk tales to them or teaching them proverbs, idioms and riddles or simply chatting. You will have difficulty telling which child belongs to which mother for the mothers will be entertaining, feeding and showing affection to the children practically indiscriminately (the children of one of my un-

cles call my mother "Mammie" and their own mother "Aunt" because we grew up together and they followed our way of addressing these two parents).

If then you enter one of the cottages you will find some elders and most likely their young sons. Here the atmosphere is serious. As learning by association is believed to be one of the best means of educating these youths, the elders encourage them to attend these councils and social gatherings. In the presence of the youths, the elders try their best to play the paragon. They try to be at their wisest, most respectable and at the same time to show a most approachable disposition.

Closer observation of the African family will soon make the following aspects manifest to you:

1. Children are taught that to be a grown-up is something to look forward to; that they are adults in the making and should behave as such as far as is physically and mentally feasible.
2. They are taught to love and respect the many relatives that comprise the family circle almost as much as they love and respect their own parents. In-laws and distant cousins (unlike in the U. S.) are an appreciated part of the family circle.
3. Possessiveness is a rare feature in the family and in other love relations within the family. This is true whether in the husband-wife or mother-child relationship.
4. Social approval in this wide family circle is a value of highest importance. This has to be won not simply by trying to be like everybody else but by being outstanding in the carrying out of community duties, such as generous contributions of food during festivals, readiness to run to the river to draw water for the evening water-supply, participation in community work such as building a neighbor's house.
5. Ostracism of one or a group of members of the family is one of the severest and most feared punishments for breach of law.

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Roots of responsibility

A young German visitor finds them
in American family life where
"trust and working together is the aim"

I invited by the State Department, I worked for nine months as social worker-trainee in the United States. This time was a learning experience for me, not only in relation to my work but in general in relation to my increased knowledge and understanding of the American way of life.

I was frequently invited into American homes and could observe the family life. I was raised in a strict authoritarian environment and indoctrinated with the concepts of obedience, duty and responsibility. With the end of the war this old structure of "values" was destroyed. I recognized the falseness of those "values" and thought now a complete freedom for everyone would be the ideal and that the result would be democracy. I felt, however, that neither way, carried to excess, would work satisfactorily and I tried to find a sound middle way. Most helpful to me were my observations of American family life. I noticed that father and mother share equally the job of raising the children, and that the atmosphere at home is in general a free and happy one. This makes the children's development possible, as against the inhibition of normal expression and fear of the parents caused by a strict upbringing.

I realized that children are accepted as personalities with their own way of being. They are not forced to become a special type of person made in the image of their parents. Yet this does not mean that the children grow up without any restrictions. Certain limits are set by the parents, but the necessity of these is explained to the children, and there is less emphasis on obedience for obedience's sake. Thus the children learn to accept the necessity for some limits or, if not, they discover through their own experience the consequence of breaking certain regulations. Sometimes, however, I noticed that the emphasis on freedom and happiness for the children meant that the young people became quite egocentric, expecting their parents to respect their wishes at all times. Such children did not seem to give love in return for all their parents' concern,

and perhaps later will feel little responsibility for taking care of them if the need should arise.

In American families, the aim is the working together of adults and children, so that there may be trust and inner truthfulness instead of obedience out of fear. I even noticed several time the courage of American parents in admitting to their children that they had acted on some occasions without justification. This seems to me very important. In my childhood I had to take every order of my parents without any questioning. I was not allowed to think for myself and to make up my own mind. When we were together with adults we children had to be silent, and were not allowed to participate in their conversations. Our parents, in doing everything for us, deprived us of making our own decisions and getting strength and self-dependence out of this experience. American parents look for the potentialities in their children, strengthen these, and help them to think for themselves, to make their own little decisions and to take the responsibility for them. This kind of growing up enables the children later on to be active and responsible in political life. With the help of adults, they learn to handle their own activities, and in groups they find that freedom must be limited where it interferes with the rights of another person.

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Indian parents need help in giving children opportunities for self-development.
But to them "self-demand" is an old story

The role of instinct

The most important step in achieving and maintaining democracy in any country is to bring up our children so that they understand democratic values through having actually experienced them at every stage of their own individual growth.

Ordinarily, if the child is left to himself, he will acquire the qualities of self-realization which we associate with democracy, just as he undergoes various stages of physical development and learns to stand, walk, talk and lift. But while parents the world over understand the steps in physical development and encourage the child to learn some of the physical skills, they are often less ready to help him with the growth of his emotions and personality, and place too much emphasis on what is considered "nice" by other members of the family, or by neighbors and friends. Thus they obstruct the child's emotional development by laying too much emphasis on discipline and obedience, and fail to understand that a child is in a constant state of war if he does not have the freedom to learn and to adjust to his environment through his own experience. A child who is not allowed such opportunities in the early years of his development is not likely to contribute later to a free society and will not easily learn to understand democratic values.

In India, publications on child care are still few and have not yet influenced the average family as they have in the United States. The

fathers and mothers, therefore, enter parenthood without any theoretical knowledge and use only their parental instincts in bringing up their children. In the United States, as a result of the work done with families by social and state agencies in promoting child care programs, there is a healthier outlook in many respects: parents now understand their children's needs for normal emotional development and many families work to create an environment which gives the children the freedom needed for such growth.

The joint family system

However, India has an asset, now comparatively rare in the United States, in the joint (or three-generation) family system, which prevails in most Indian homes. This has the advantage of bringing children into daily contact with the older members of the family who are kind and affectionate, and who do not demand obedience and discipline to the same extent as do the younger parents. Rather, they encourage young parents to give their children freedom in expressing their desires and will, and to some extent help to reduce psychological conflicts in the child. For example, a little four-year-old wishes to pluck a flower; the parents may not want to permit the child to do so, but the old granny suggests to the young mother "I would like a few flowers. Please ask the little boy to get them." Such intervention usually

helps to avoid conflict in the child. He can fulfill his wish and at the same time he learns that flowers should only be plucked for a specific purpose and are not meant to be played with and thrown about, and that they should be picked at particular times of the day. The children thus continue to learn from their own experience and at the same time enjoy the freedom they need for self-expression.

A large proportion of the population in the United States is directly or indirectly affected by its highly industrialized system, and the effects of this system are naturally seen in the children. In many families, both parents work and the child may be left alone at home so that he does not have the company, affection and love of his parents which he needs during these tender years. The parents also are constantly under a strain, as they are not sure whether the child is safe at home—the mother especially often finds this state of affairs a violation of her maternal feelings. The child who is left at home feels neglected and is at war with his parents, so that he is likely to have outbursts of rebelliousness when they return home. But the parents, tired and irritable after their day's work, are not ready to deal with the child sympathetically.

In India, as a rule, the mothers do not work outside the home and are not exposed to the same nervous strain. Usually the daughter helps her mother or other members of the family with the care of the younger children and in the process learns to understand children herself. When her turn comes to look after her own child she uses this experience and handles the child with understanding. The young girls whose natural maternal instincts have been brought into play from an early age are often quite good in bringing up children.

No fixed rules

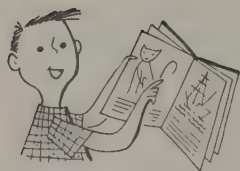
The Indian child gets ample opportunities for self-expression, since he is not constantly watched by over-anxious and nervous mothers. The child thus has the chance to learn from his own errors and mistakes instead of being warned or over-protected all the time. Nor are the parents rigid in seeing that the child abides by certain fixed rules as to the hours for eating,

playing, sleeping, etc. Self-regulated feeding, now being introduced in the United States, has been practiced all along in this country, and mothers give their children full freedom to adjust the time and amount of feeding to their own requirements. If a child is not inclined to sleep at a particular hour, the parents do not press or compel him to get into bed; he is allowed to remain awake or drop off to sleep when he wants. He also has full freedom to play with water, mud, dust, etc., and to entertain himself as he likes.

But in India, too, parents of means who have too many social engagements often present the same problems as those encountered in western countries. They often leave the child in the care of a maid, or are over-protective, or demand too much discipline and obedience from the child so that he may be well-behaved when their friends visit. The mothers are often too nervous and highly strung and are rigid and dictatorial, failing to make allowances for the child's trials and errors.

Parent education needed

In western countries, measures have been introduced by social and other agencies to rectify the defects in child care and help parents gain a better understanding of what the child requires if his potentialities are to be fully realized. India must take advantage of this knowledge and experience. If democracy in this country is to be maintained, more attention needs to be paid to educating parents and especially the mother, who is a constant guide, helper and counsellor to the child. A mother, to be able to discharge her duties satisfactorily in the building of a nation, needs assistance and help. The daughters who today have freedom to develop their own personalities will be better able as mothers to have happy relationships with their own children and give them, in turn, opportunities for healthy personality growth. India is known for its good family relationships, and the foundation for good parent-child relationships therefore exists in this country. There is thus every hope of making our parents into good ones so that they can give their children the spirit which is so essential for maintaining true democracy.



By Josette Frank

Mass media and children

an international view



The tremendous spread of the mass media, which today reach millions of children, has challenged traditions of education and culture among thoughtful people everywhere, and was the subject of a provocative international meeting last spring on Press, Cinema and Radio for the Young. This Congress, organized by the University of Milan and sponsored by many agencies, including UNESCO, was called to discuss the psychological, educational and aesthetic aspects of each of these three media as they affect children. Also explored were the problems of legal control in the countries represented.

The same wide divergence in opinion and approach that has enlivened discussions of these controversial subjects in the United States was shown at the Congress, but a different emphasis was placed on *control* by or through government agencies: government control, in one form or another, of radio and cinema was accepted by European representatives as a *fait accompli*. (Not so control of the juvenile press. This is still subject to much discussion.) But there were many questions about the nature and extent of such controls, and especially about the problem of age definition: should "juvenile" be defined, as in some countries, as under fourteen, or sixteen, or eighteen or—as some suggested—twenty-one? The differences in the maturity of young people, both as between individuals and be-

tween national groups, make the setting up of universal standards particularly difficult.

While there was considerable condemnation of the present offerings of press, radio and cinema, and concern for the moral and mental health of children and youth exposed to their excesses, the greatest emphasis throughout the Congress was upon the potential use of all these media in the service of culture and education. From an Italian speaker came the warning, too, that rigid limitation and definition of programs and movies suitable for various age groups might tend to "make a closed world of the world of childhood and youth, which would not then participate in the wider world in which adults live, work, love and suffer."¹

Freedom of the press is a subject almost as knotty when applied to materials for children as when it affects adult fare. For instance, it was argued that *pre-censorship* of such materials was an infringement of this freedom and some delegates felt that it would be better to trust to the public conscience and responsibility of editors and publishers. The problem of defining "children's press" for legal purposes is today variously handled: the French regulatory statute specifies "all publications, periodical or otherwise, which, by their characteristics, their presentation or their aim, appear

1. Prof. Giovanni Calo, Florence University.

chiefly intended for children and adolescents." The Belgian law adds to this the specification of "under eighteen years." The proposal of a similar law in Italy met both support and opposition in the Congress. Since young people have practically free access to all publications, would this control then have to be extended to the adult press? Watch Committees, selected by welfare and educational agencies to assist the courts, were recommended by some, but opposed by others as placing power where it might be misused or biased. The French Commission for Supervision and Control has not limited its activities to control, but has drawn up and recommended to publishers measures for the improvement of periodicals for children.

Comics—the children's international

Comic strips, which have infiltrated all countries, were decried by some as having ended the writing of fine literature for children, debased taste and replaced artistry with industrialization. By others the comic strip was seen as a synthesis natural to an era in which perpetual rush creates the need for simplification. In addition, the universality of children's tastes was seen in the popularity of the comics: "Children fraternize in their admiration for pictures, drawings, colors, heroes who . . . above frontiers, speak to the childish population of the world . . . This children's international has survived time and events, reaching its utmost intensity with the *Mickey Mouse* stories, today effectively spread over all continents."²

Warning that it is not enough merely to condemn or proscribe cheap and harmful presentations for children, Dr. Jean Graven, a member of the Swiss delegation, stressed the necessity of providing better fare. Inspired by the axiom that "you destroy well only what you replace," various privately supported agencies in Switzerland have cooperated to publish and circulate cheap booklets of well-written, lively stories, which have proved very popular.

Comics, radio programs and the cinema

were seen by some as *reflecting* the environment—especially an educational decadence in family life and in the schools. Others maintained that these media were *creating* decadence by substituting poor taste and false heroes for traditional ones. On the question of the violence which runs through all of these media, arguments familiar to us in the United States were voiced by many of the delegates from other countries. Is it responsible for juvenile crime and lawlessness? Some thought so and demanded restrictive measures for the protection of children. Others maintained that the remedy lay in "bettering the social humus."

In discussing ways of providing suitable radio programs for various ages, the emphasis was on educational broadcasting correlated with school subjects. There was great concern that the school broadcast should "in no case present itself as the teacher's rival or competitor." One paper, commenting on the required listening of the dictatorship years in Italy, pleaded for restoration of school radio equipment destroyed by the war, and for its use by the teacher, "who, thank heavens, is no longer obliged to listen and make his pupils listen to all the broadcasts, but only to what he considers may . . . be inserted in his work plan."³ Difficulties cited were the problem of finding writers who can combine artistry with teaching, and of finding a language at once suitable for the quick child, the slow child, the city child, the country child and disparate ages.

Radio's unused powers

Radio was severely taken to task for its failure to use its great powers for the social education of children. "The world is crying for radio and all other educational institutions to wake up to their opportunities and responsibilities to educate children for a world of understanding and cooperation" but these "must be presented in ways that children like and accept," said a U. S. representative.⁴ Purely recreational listening was defended, too, as "an anti-

3. Carmello Cotone, Gen'l Inspector, Ministry of Public Instruction.

4. Willard Johnson, Director for World Brotherhood, Int'nat'l Conference of Christians and Jews.

2. Salvadori Del Prato, Lawyer.

dote to isolation, the disease of our time . . . Young people's urge for films and cheap literature is, after all, merely a search for what is lacking in their lives; distant countries, exciting adventures, luck. The need is real and cannot be eliminated by scolding or pretending to ignore it. The wireless . . . can take into account such needs, distributing real treasures instead of dubious substitutes."⁵

A report on the legal regulation of radio for the young showed a variety of control systems in the countries represented, with the exception of the U. S. where "public opinion in a world of competition operates as a control and a sanction."⁶ In France all radio is regulated by a Superior Advisory Council, composed of representatives of Parliament, science, art and labor. Switzerland has a Central Commission, a Regional Commission and a Local Commission supervising and controlling all broadcasts. Bulgaria's General Directorate, as a monopoly, directs all broadcasts, cultural and educational. In Czechoslovakia, the Ministry of Public Instruction has made it compulsory to listen to scholastic broadcasts in all elementary and secondary schools. In Great Britain "responsibility for programs lies entirely with the body managing the station . . . The government has the right to veto programs, which, however, it has never done."⁷ Italy has created special bodies for supervision and preliminary approval of programs during preparation. The grantee (RAI) is required to devote a certain number of hours to school broadcasts.

The discussion of legal regulation and supervision of cinema for the young raised still other questions. The problem of censorship was seen as presenting an alternative between completely prohibiting children from attendance at ordinary film showings and forbidding them certain films. (The top age to be affected by such regulation was variously suggested as sixteen and eighteen.) The labelling of films as suitable or not for children again is compli-

cated by the wide variation in the maturity of young people at different age levels. Some favored the making of special films for children, all others to be forbidden to them. Others argued that excursions into the grown-up world through films were valid for adolescents.

Differences in standards, too, in the various countries were pointed out. What is acceptable in some countries may be banned in others: a little scene of a child urinating in *The Bicycle Thief*, acceptable as a natural "way of life" in Italy, was banned in the United States where, on the other hand, the witch scenes in Disney's *Snow White* were approved, though many in Europe found them very frightening for children. Religious authorities have their own standards, regularly issuing lists of films grouped as "Recommended for All," "For Adults Only" and "Banned."

The weakness of codes

Efforts at censorship or setting up "codes" for films were termed, in one paper, "a worthy effort but about as effective as trying to clean the Pyramids with a toothbrush."⁸ It held that, instead, young people should be educated, both at school and at home, in appreciation and judgment, so that they will learn to discriminate and select for themselves what has merit and value. At the same time there was a warning against the over-use of films for direct teaching, and the importance of supplementing them in school with books, discussions and other teaching materials.

Television, which has created so much concern among educators and families in the United States, is not yet widespread enough in other countries to have entered into the discussions, though several references were made to it as a not-too-distant challenge.

Taken together, the twenty or more papers (on which this resumé is based) constitute a searching and stimulating contribution to our thinking and planning about the mass media. They point up profound similarities as well as significant differences in children's needs and adults' approach to them the world over.

5. M. Von Bretano, Southwest Radio Institute of Law.

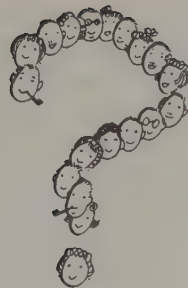
6. Prof. Francesco Pantales Gabrieli, Rome University.

7. *Ibid.*

8. Luigi Chiarini, Editor, *Bianco e Nero*.

Parents' questions

These questions are selected and discussed
by the Child Study Association
staff, and the answers written by its various members



Grandmother's visits

When my mother comes to see my little girl, who is just a year old, the child gets so excited that she can't settle down to sleep afterward for a long time. My mother, of course, adores the baby, who means a great deal to her at this stage of her life, and Sally loves my mother's visits, too. But I can't help feeling that keeping her laughing and squealing so much isn't good for the child. How can I tell my mother so without hurting her feelings? Mrs. J.I.D.

Parents of young children are "in the middle" of three generations and this means having to protect both and explain each to the other. You're right not to want your child over-stimulated. But neither do you want to cut off your mother's pleasure in your child and the beginnings of a fine relationship between them that could mean much to both. The situation is more difficult because of your own double role—as mother to your child and as child to your mother. It isn't always easy to talk on an adult level with one's own parents especially where our children are concerned. Often we find that when we try to make our children's needs clear to our parents, our own childhood feelings toward our parents get in the way and confuse the issue.

But it's worth trying to work it out, and you've made a good beginning by realizing what it means to both sides. If your approach to your mother is sympathetic, if you recognize what the baby means to her and what she can

give to the baby, she will be more likely to accept your suggestions without being hurt. Some hurt there may be, no matter how considerate you are, for here she sees you in a new role, one in which she isn't needed. Yet for many young parents, the coming of a baby has meant the beginning of a new and better relationship between them and their own parents. Both learn to work together for the next generation's best interest and so come to a new knowledge and understanding of each other.

Prejudice in teachers

A tremendous number of people of Polish parentage have come to our town in recent years and there's a good deal of feeling against them. Even my child's teacher makes slurring remarks about them and their families in the classroom such as "you foreigners had better learn how Americans feel about this," or, "what can you expect of these ignorant families?" Sometimes it's the tone of voice that betrays contempt, more than the actual words. I'm concerned not only for the Polish children but also about how these attitudes will affect my own child. Can I protect her from the contagion of this kind of thing without seeming over-critical of her teacher? Mrs. K.R.P.

Your own attitudes are contagious, too! If you and your husband have genuine liking for

all kinds of people including "foreigners," your child is likely to absorb this attitude over a lifetime. But even so, she would probably welcome some forthright out-in-the-open discussion of the problem. She'll need help in understanding how her teacher's attitudes have come about and how her classmates, too, perhaps, have fallen into this too-easy pattern, as well as the problems the Polish families are up against. For a while, of course, your daughter may seem to defend the "majority" prejudice; for young people like to conform to the opinions of others their age. Don't be too alarmed by this. If you quietly hold your ground without too much heat and opposition, if you talk it over perhaps with her and a group of her friends when you can do it easily and naturally, your point of view is bound to register in the long run.

But what you do is more important than what you say. Are there some groups in town where all sorts of nationalities (including Polish) work together for common purposes? A church group, perhaps, The League of Women Voters, the YWCA or YWHA, Scout or Campfire Groups, Red Cross, Community Chest or the Parent-Teachers Association, for example. Meetings and gatherings at your own home and others will widen your personal contacts to include people you have not known before. Without preaching at her, you may find ways to help your daughter widen her circle of friends, too. Give her the support she needs when some of her friends are not "in" with the others. Despite the desire we all have not to seem "different," this kind of independence is terribly needed today. Such moral courage becomes contagious, too, but only when it's free from the taint of self-righteousness.

Do family councils work?

We have three children—the oldest is now fifteen—and we have tried to give them the feeling from an early age that they were members of a family, playing what part they could in our plans and decisions, making their various contributions, big or small, to the life of the

family. We have felt that family councils, where we talk things over together, sometimes taking a vote, were good training for getting on with people and building sound family relationships, but are disappointed to find that the system doesn't always work—that many times the children get bored, discussions degenerate into wrangles and instead of getting used to democratic ways of deciding things, the children seem set on getting their own different ways—the oldest as much as the nine-year-old. Have we gone at it wrong? Is the whole idea impractical?

MR. AND MRS. G.F.W.

Perhaps you expect too much and too soon. The "democratic process" doesn't necessarily relieve friction within a family or any other group. Wrangling is to be expected at home as much as in the city council. To give our children a spirit of independence and self-reliance and at the same time to help them take their places as participants in the family group requires a difficult balance. Group considerations are important in every kind of society—democratic as well as fascist or communist. But we might characterize the goals of American family life by saying that we try to make each child feel that first of all he is himself and only second is he part of the family.

It is out of this sense of the integrity of his own personality that the child finally develops his capacity to share with others, but this is a slow and uneven growth at best, one in which the young child feels himself pitted against the apparent security of the adult world.

Family get-togethers are a good way to dramatize the family as a unit, but there is always the danger that so much demand for conformity may make children react negatively. Another difficulty arises out of the age differences between parents and children and between the children themselves, differences which necessarily show up as the family council meets. It is probable that your children have gained far more from your family life than is apparent at this moment: they will gain more if you don't get too concerned with the incidental prob-

lems. Some of these may perhaps be avoided if you keep your councils informal and brief, without going into details that are beyond the children's real interests.

Should we condone cheating?

To my consternation, I find that cheating is widespread in my children's high school. What has upset me most is hearing them and their friends talk about it as though it were the accepted thing. Kathie, for example, who is really a thoroughly nice child, announces that her friend Joan expects her to sit near her during an exam and slip her some tips. "Everybody does it," she says, and she gets quite heated on the subject of "sticking by a friend" and not acting "holier than thou." With the need of youngsters of her age to conform to the group's idea of what's proper, I hesitate to interfere in a matter that seems to involve her standing with her friends.

MRS. J.S.S.

Are you perhaps taken in by a show of being hard boiled about cheating? It seems very unlikely that your children or many of the others really see nothing wrong with it. The pose of callousness to matters of right and wrong is very usual at this age, but it is a pose and is no more than skin deep. It's just one of the many ways in which youngsters try to test out for themselves whether the things that adults say are wrong, really are. And in putting the

grownups' ideas to the test, they often gang up with a fierce loyalty to each other especially, perhaps, when they really feel most unsure of themselves.

Wherever cheating is widespread, there's almost sure to be something wrong with the morale of the whole organization, and this is true whether it's a high school or a government department. Cheating should concern the teachers, the principal, the whole school administration and the PTA. With the right leadership, open discussions between students and teachers and between students and parents can make real and fundamental changes. For instance, it is important to find out what the students' gripes are. Is too much emphasis put on marks by the school? By the parents? Do the students feel that they are treated unfairly? That examinations are unintelligently used? How do they think tests of academic progress should be given?

But whatever is accomplished this way—and it could be a good deal—it can't really take the place of parents speaking their minds to their children. Young people, even when they seem most to oppose parents, really want their views, and really want these views to be on the side of what their conscience tells them is right. Why are you afraid to speak out? You don't need to act either horrified or self-righteous in doing so. A bit of cheating in school may be something we all have done at one time or another. But we never thought it was right and neither do our young people. Actually they would have a right to be horrified if you brushed it off as unimportant.



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A parents' bookshelf

This list, compiled by the Bibliography Committee of the Child Study Association of America, suggests some helpful reading about day-to-day family living. These books and pamphlets are scientifically sound but not technical. They make available in practical form the best current thought in the field of child development and parent education. The list includes reading on the care and guidance of children and adolescents, family relationships, personality development, sex education and marriage. Titles are grouped informally, by age level and subject. This permanent list is revised annually in order to include the most recent books and pamphlets.

BABIES ARE HUMAN BEINGS. By C. Anderson Aldrich, M.D., and Mary M. Aldrich. Macmillan Company, 1938. 128 pp. \$2.50. A pediatrician and his wife discuss the development and care of babies with rare feeling for their human needs.

A COMMON SENSE BOOK OF BABY AND CHILD CARE. By Benjamin Spock, M.D. Duell, Sloan and Pearce, 1946. 527 pp. \$4.00. An outstanding and comprehensive handbook on baby care by a pediatrician who understands the physical and emotional needs of babies and their families. (Available in a 35¢ edition published by Pocket Books, as **A POCKET BOOK OF BABY AND CHILD CARE.**)

THE PARENTS' MANUAL: A Guide to the Emotional Development of Young Children. By Anna W. M. Wolf. Simon & Schuster, revised edition, 1951. 331 pp. \$2.95. The management of children discussed in warm human terms, to help parents understand themselves and their children and the deeper needs behind everyday behavior. (Available in a 25¢ edition published by Popular Library, under the same title.)

UNDERSTANDING NATURAL CHILDBIRTH. By Herbert Thoms, M.D., in collaboration with Laurence G. Roth, M.D. Picture story by David Linton. McGraw-Hill, 1950. 112 pp. \$3.50. Two well-known authorities answer the expectant mother's questions regarding this new approach to childbirth and give assurance of a rewarding experience. With informative photographs.

THE NURSERY YEARS. By Susan Isaacs. Vanguard Press, 1937. 138 pp. \$2.00. Explains the behavior of young children in the light of their physical, intellectual and emotional development. Offers concrete advice on home management. Unusual for its deep-seeing interpretation of the emotions.

INFANT AND CHILD IN THE CULTURE OF TODAY: The Guidance of Development in Home and Nursery School. By Arnold Gesell, M.D., and Frances L. Ilg, M.D. Harper & Brothers, 1943.

399 pp. \$4.50. Detailed scientific account of the development of children from infancy to five years. Valuable for parents and nursery school teachers.

THE CREATIVE NURSERY CENTER. By Winifred Y. Allen and Doris Campbell. Family Service Association of America, 1948. 171 pp. \$2.75. An invaluable handbook on the role of the Child Care Center in the maximum growth and development of the child, the family and the community.

CONSIDER THE CHILDREN—How they Grow. By Elizabeth M. Manwell and Sophia L. Fahs. Beacon Press, revised edition, 1951. 201 pp. \$3.00. The religious education of young children discussed by authors who have brought to their work the best contributions of the modern nursery school.

FEEDING OUR OLD FASHIONED CHILDREN. By C. Anderson Aldrich, M.D., and Mary M. Aldrich. Macmillan Company, 1941. 112 pp. \$2.50. Excellent advice on feeding and the special problems which arise in this area.

CHILD DEVELOPMENT: Physical and Psychological Growth Through the School Years. By Marian E. Breckenridge and E. Lee Vincent. W. B. Saunders Company, revised edition, 1949. 592 pp. \$4.50. A well-written book on child development, which takes account of the interrelation between physiological and emotional factors.

PSYCHOSOCIAL DEVELOPMENT OF CHILDREN. By Irene M. Josselyn, M.D. Family Service Association of America, 1948. 134 pp. \$1.75. A revealing picture of the psychological development of children written from the psychoanalytic viewpoint. Outlines ways in which children can be helped to overcome the problems inherent in different stages of the growth process. A compact handbook for social workers, but also invaluable for parents.

WHEN CHILDREN ASK. By Marguerite Harmon Bro. Harper & Brothers, 1940. 267 pp. \$2.50. A "good answerer" discusses ways of responding to

- children's questions on many subjects, especially religion in its broadest sense.
- HOW TO HELP YOUR CHILD IN SCHOOL.** By Mary and Lawrence K. Frank. Viking Press, 1950. 378 pp. \$2.95. A wise and friendly description of the stages in growth and learning of children at home and in school from pre-school to junior high school age with many practical suggestions for parents and teachers.
- OUR CHILDREN AND OUR SCHOOLS: A Picture and Analysis of How Today's Public School Teachers are Meeting the Challenge of New Knowledge and Cultural Needs.** By Lucy Sprague Mitchell. Simon & Schuster, 1950. 510 pp. \$4.00. An inspiring report of the application of progressive methods of education to meet the needs of children from two to twelve.
- SCHOOL'S OUT: Child Care Through Play Schools.** By Clara Lambert and other members of the Play School Association. Harper & Brothers, 1944. 225 pp. \$2.50. Discusses the function of play centers for the school-age child. Offers practical advice on program, method and materials.
- EMOTION AND CONDUCT IN ADOLESCENCE.** By Caroline B. Zachry. Appleton-Century-Crofts, 1940. 548 pp. \$4.00. A thoughtful interpretation of adolescent character and problems based on a study conducted for the Progressive Education Association.
- THE ADOLESCENT.** By Marynia F. Farnham, M.D. Harper & Brothers, 1951. 243 pp. \$3.00. The social, emotional and physiological factors which characterize this period of growing up, presented with insight and warmth.
- MAKING THE MOST OF YOUR PERSONALITY.** By Winifred V. Richmond. Rinehart & Company, 1942. 247 pp. A warm, realistic book which reflects the author's genuine understanding of human behavior and personality development. Addressed to adolescents but helpful also to parents and teachers. (Out of print but available in libraries.)
- WE, THE PARENTS: Our Relationship to Our Children and to the World Today.** By Sidonie M. Gruenberg. Harper & Brothers, revised edition, 1948. 309 pp. \$3.50. An informal yet penetrating discussion of the joys and problems of parenthood in our modern world.
- PARENTS' QUESTIONS.** By the Staff of the Child Study Association of America. Harper & Brothers, revised edition, 1947. 256 pp. \$3.00. Everyday questions of parents are met with answers which offer practical advice as well as increased insight into the meaning of behavior. (Completely revised; two chapters added.)
- YOUR CHILD AND YOU.** By Sidonie M. Gruenberg. Fawcett Publications, 1950. 212 pp. 25¢. A sound, helpful little book that deals with some of the most common concerns of parents and suggests ways of meeting children's needs.
- OUR CHILDREN TODAY.** A symposium. Edited by Sidonie M. Gruenberg and the Staff of the Child Study Association of America. Introduction by Dorothy Canfield Fisher. Viking Press, 1952. 366 pp. \$3.95. This book tells what outstanding authorities know about children's needs from infancy through adolescence, taking account of profound living changes that have resulted from war-time and postwar conditions.
- PARENT AND CHILD.** By Catherine Mackenzie. William Sloane Associates, 1949. 341 pp. \$3.25. A book based on the author's valuable columns in the New York Times, interpreting with balance and humor the best current findings on child development, parent education and family life.
- BROTHERS AND SISTERS.** By Edith G. Neisser. Harper & Brothers, 1951. 241 pp. \$3.00. Warm, simple and competent discussion of the friction and jealousy to be found in normal children in the same family and of constructive ways of handling the problem. Includes a chapter on twins.
- CHILDHOOD AND SOCIETY.** By Erik H. Erikson. W. W. Norton & Company, 1950. 397 pp. \$4.75. A psychoanalyst combines a wide knowledge of children and an interest in cultural anthropology to interpret the child's development in the social framework as well as the relation between the anxieties of childhood and the upheavals of society.
- FATHER OF THE MAN: How Your Child Gets His Personality.** By W. Allison Davis and Robert J. Havighurst. Houghton Mifflin, 1947. 239 pp. \$3.00. A searching picture of children's growth, emphasizing the importance of differing social backgrounds and cultural attitudes in shaping an individual's personality.
- PERSONAL PROBLEMS OF EVERYDAY LIFE —Practical Aspects of Mental Hygiene.** By Lee Edward Travis and Dorothy Walter Baruch. Appleton-Century-Crofts, 1941. 392 pp. \$3.00. An eminently readable discussion of human behavior based on a deep understanding of the emotional life and of family relationships.
- THE SUBSTANCE OF MENTAL HEALTH.** By George H. Preston, M.D. Rinehart & Company, 1943. 147 pp. \$2.50. Simple presentation of the basic laws of mental health and emotional adjustment.
- MATERNAL CARE AND MENTAL HEALTH.** By John Bowlby, M.D. World Health Organization, distributed by Columbia University Press, 1951. 175 pp. \$2.00. A comprehensive report on the importance of early mother-child relationships to mental health, which combines a wealth of statistical data with warm understanding of its application to the individual.
- THE HAPPY FAMILY.** By John Levy, M.D., and Ruth Monroe. Alfred A. Knopf, 1938. 319 pp. \$3.50. Problems of marital adjustment and family living discussed with psychiatric insight.

LET'S TELL THE TRUTH ABOUT SEX. By Howard Whitman. Grosset & Dunlap, 1951. 256 pp. \$1.00. The author integrates the views of many experts and suggests to parents a step by step plan for giving children not merely facts but attitudes toward sex that will help them become well-rounded men and women.

THE WONDER OF LIFE. By Milton I. Levine, M.D., and Jean H. Seligman. Simon & Schuster, 1940. 114 pp. \$2.00. Sex information for the middle school child presented simply and without sentimentality by authors experienced in dealing with children.

SEX GUIDANCE IN FAMILY LIFE EDUCATION: A Handbook for the Schools. By Frances Bruce Strain. The Macmillan Company, 1942. 340 pp. \$3.00. An important discussion of sex education, addressed directly to the school. Stresses the responsibility of the home, the school and the community.

WHEN YOU MARRY. By Evelyn Mills Duvall and Reuben Hill. Association Press, 1945. 450 pp. \$3.00. Designed primarily as a textbook for a course on marriage and family life, but of interest to many young adults who are seeking information and perspective on their own problems.

A MARRIAGE MANUAL. By Hannah M. Stone, M.D., and Abraham Stone, M.D. Simon & Schuster, revised edition, 1952. 334 pp. \$3.50. A non-technical discussion of marriage and reproduction, including the technique of sexual relations and the problem of birth control.

THE NEW YOU AND HEREDITY. By Amram Scheinfeld. J. B. Lippincott, 1950. 616 pp. \$5.00. A highly readable and non-technical revision of the author's informative work on the significance of hereditary factors in human life.

INTERCULTURAL ATTITUDES IN THE MAKING: Parents, Youth Leaders and Teachers at Work. Edited by William Heard Kilpatrick and William Van Til. Ninth Yearbook of the John Dewey Society. Harper & Brothers, 1947. 246 pp. \$3.00. This volume, rich in illustrative material, shows how parents, youth leaders and teachers may work together in dealing with sources of intercultural antagonisms.

TELEVISION AND OUR CHILDREN. By Robert Lewis Shayon. Longmans, Green & Company, 1951. 94 pp. \$1.50. Surveys the problems raised by TV in relation to children and suggests ways in which parents and the community may meet these.

Pamphlets

INFANT CARE. Children's Bureau Publication No. 8. 145 pp. One copy free.

YOUR CHILD FROM ONE TO SIX. Children's Bureau Publication No. 30. 147 pp. One copy free.

YOUR CHILD FROM SIX TO TWELVE. Chil-

dren's Bureau Publication No. 324. 141 pp. One copy free.

SOME SPECIAL PROBLEMS OF CHILDREN AGED TWO TO FIVE YEARS. By Nina Ride-nour. National Mental Health Foundation. 72 pp. 25¢.

COMICS, RADIO, MOVIES—AND CHILDREN. By Josette Frank. Public Affairs Pamphlet No. 148. 32 pp. 25¢.

AGGRESSIVENESS IN CHILDREN. By Edith L. Atkin, with the Staff of the Child Study Association of America. 32 pp. 30¢.

JEALOUSY AND RIVALRY IN CHILDREN. By the Staff of the Child Study Association of America. 12 pp. 25¢.

WHEN CHILDREN ASK ABOUT SEX. By the Staff of the Child Study Association of America. 16 pp. 15¢.

HOW TO TELL YOUR CHILD ABOUT SEX. By James L. Hymes, Jr. Public Affairs Pamphlet No. 149. 32 pp. 25¢.

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Book review

Life Is with People: The Jewish
Little-Town of Eastern Europe

By Mark Zborowski and Elizabeth Herzog.
N. Y.: International Universities Press. \$5.00.

This sensitive, warmly-written book, an anthropological study of the Columbia University Research Group in Contemporary Cultures, describes the life, values and customs of the *shtetl*, the small, closely-knit towns of Eastern Europe which were for centuries the stronghold of Jewish culture until they were wiped out by World War II.

In her foreword, Dr. Margaret Mead informs us that this book "has been written from the inside purposely, for only so can the inner meaning be lighted up, to be shared by the literate world. But the inside picture has also been seen from the outside, a perspective gained not only through the eyes of other cultures but also through the disciplines represented in the group."

The interest of this book to parents lies in its insight into family life and child-rearing in another culture. It is an admirable tapestry and a detailed study of the enormously refined processes through which homogenous character traits are transmitted from one generation to another. The third part of the book, "Into Marriage," delineates the close family ties of a patriarchal structure.

The extraordinary emphasis on learning (boys are taken to school between the ages of three and five, and study ten to twelve hours a day) is a particularly noteworthy aspect of Jewish life. All through this admirable book one is confronted with the eloquence, the emotion and the high ethical code which together play so central a role in the Jewish family.

Mr. Zborowski and Miss Herzog have put us in their debt. For, as Professor Harold D. Lasswell has said, "This is by all odds the most illuminating contribution that has been made to the understanding of the backgrounds of one of the most virile elements in American civilization."

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"Society" is people

Continued from page 6

and impersonal rules, we can help them to realize that they *are* social order: that what they do and fail to do, as individuals, and what goals they strive for, make social order what it is. In this way we may present to our children, and especially our adolescents, something more challenging and inspiring than the customary admonitions to be good, law-abiding, to adjust to society, and to conform to whatever exists. These teachings may have been adequate for a stable society and intact culture, but they are worse than useless today.

Ideas in action

Furthermore, these familiar teachings, with their emphases upon "systems," are invitations to irresponsibility, since they tell the individual that, regardless of what he thinks, does and feels, the impersonal mechanisms go on. He rarely gains any understanding of his own personal, ethical responsibility as an active participant in helping our social life to advance.

We are greatly concerned today with the task of maintaining and enlarging our democratic aspirations; and we realize, as never before, that such a philosophy can be vital and compelling only as it is made constantly more meaningful and capable of enlisting the loyalties of people and guiding their individual, personal lives.

Today we can tell our children that democracy is more than freedom of action, speech and belief, more than voting and representative government, majority rule and the other familiar practices and institutions which we cherish. Democracy is a continual striving for a social order that will ever more clearly and adequately accept and strengthen the individual and respect human dignity. The existing legal, political, economic and social patterns of our society are valid only as they serve to advance these aspirations. We are beginning to see more clearly how far they have fallen short and how much they need to be improved.

We want our children to grow up critical of our society because only as they are critically aware of our customary ways of living can they

recognize what they must strive for to attain real democratic values. But in making our children critically aware, we must make them neither cynical nor utopian. Too often we fill them with hatred of their own culture and hostility to their society or with fantastic expectations that some magic formula, like the totalitarian gospel, will resolve all human problems. Instead, let us point out that from the beginning of orderly group living man has faced certain persistent tasks that can never be solved finally but must be faced anew by each generation.

Thus it is the obligation of each generation, in the light of its new knowledge, understanding, tools and techniques, and new awareness and sensibilities, to reformulate those historic problems. We can avoid the dangers of indoctrinating the child with formulas and teaching him empty gestures, as is done in so much of our civic and political education, by emphasizing the values of human dignity, the worth of the personality, not as abstractions or lofty ideas but as motives influencing all our interpersonal relationships. We must remember that a free, democratic social order requires the highest standard of personal ethics as contrasted with the totalitarian societies where there are no ethical problems—you do as you are ordered.

We can give our children the criteria for clear thinking and constructive appraisal of our social life, not in terms of panaceas or clichés, but by teaching them to ask what our laws, institutions and customary practices are doing to and for human personalities.

Applying new knowledge

Here we may invoke some recent insights into the kind of personality development that is conducive to democratic living. For we now understand that if we want our children to learn to live democratically, ready to respect others, we parents must recognize the child as a personality and respect his integrity from birth on; that the individual can accept and respect others only as he can accept and respect himself; that he can act toward others in a friendly, generous manner only as he has experienced such treatment from others.

Moreover we know that every kind of pattern, practice, ritual and symbol may be used by individuals for benevolent or for hostile, destructive purposes, according to their own basic feelings toward people—feelings that are established primarily in infancy and early childhood.

Stunted personalities

We also know, or at least strongly suspect, that our whole social life is often at the mercy of the unhappy, stunted personalities who, regardless of the damage they do to others, or the social confusion and conflict they create, are pursuing power, prestige, authority, through every kind of symbol (property, money, rank, position) as substitutes for the love, respect, worth and dignity they were denied. These are the ambitious careerists who in many instances dominate our political life, our economic affairs, our professions, our homes and communities. Such people not only frustrate, and even destroy the human values we cherish; they fail to fulfill themselves, since their ambitious strivings are, at bottom, for

ends which they do not understand and can never attain.

Indeed it is becoming clear that we may approach many of our perplexing social problems as products of these stunted and often warped personalities. Being weak, insecure and uncertain, they cannot be generous, nor fair, nor even neutral to others, but must continually seek power to destroy and undermine others. It is these unhappy personalities who use their power and prestige to keep in force those laws, institutions and practices which can be used to obscure the real aims of democracy, and who persistently throw their weight against the establishment of a peaceful world order.

This we can begin to explain to our children, helping them to realize that there are many, many unhappy personalities in our society and in the world. Thus they will develop some understanding, in place of the usual myths about social mechanisms and blind forces, or the equally fallacious belief in the innate wickedness of man. So long as we attribute the continual frustration of our aspirations to superhuman "forces," to unchangeable human na-

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ture, or to abstract groups or nations, we will fail to recognize that the dynamics of all human activities, individual and group, is in the human personality.

So we are today taking a step of incalculable significance for the future in asserting man's responsibility for his own life, and recognizing how often that responsibility may be denied or evaded by reliance upon traditional beliefs about the nature of the social order. Also we are beginning to realize that many individuals are making crucial choices, such as the decisions which prolong and promote conflict and disorder, and are using traditional myths to rationalize their own anti-social and hostile strivings.

No monopoly of truth

Our children will grow up to face the Promethean task of creating a world community: not a monolithic world state in which all people are regimented, but an orchestration of cultural diversities. For such a world community we must give up our many beliefs about our own superiority, our monopoly of truth, our right to impose our institutions, our religion, our ways of life upon others—an imposition which, alas, many of us believe to be right as firmly as do the totalitarians.

We can begin to give our children an orientation to this world community by helping them to understand that there are many, many different cultures all over the world, each a great human achievement. Every culture is an aspiration, an attempt to develop and maintain a way of life with order and meaning.

Renewing world cultures

Many historically formulated patterns are becoming obsolete and every group of people, including ourselves, now faces the same tasks: that of renewing its culture, reorienting its social order, and utilizing new knowledge, techniques, and insights to meet the persistent problems of life more adequately and cooperatively. That is what the United Nations functional agencies are organized to do—UNESCO, WHO, FAO, ILO, Economic and Social Council, etc.

Every culture likes to represent itself by

its lofty ideals, ignoring or denying the cruelties, the human wastage and defeats involved in the perpetuation of ancient beliefs and practices. We in this country also have such defects, wastages and shortcomings, a realization of which may help us to be more humble and understanding of other cultures, and more patient of their reluctance to change.

Again let us affirm that in working toward cultural renewal and the creation of a world community we must be guided by an enduring respect for human dignity, and faith in human nature.

Education for democracy

Continued from page 9

job of finding out how to make one's wants known, how to talk things over, how to defend oneself against unprovoked attack, how to accept compromise. Involved as well are beginning experiences with the Bill of Rights, freedom of speech (which includes the still more difficult ability to listen!), freedom of press and assembly, freedom to petition for redress of grievances.

There are other important learnings about what things are used for, how to make a place for oneself in the group, how to contribute to the group welfare. For example, in nursery school individual children cannot horde the blocks at the expense of the group. Neither can one destroy group property as a private privilege just because it does not belong to anyone in particular. Things belong to you so long as you are using them for the purpose intended and in keeping with the group welfare. So, you cannot use blocks to hit other people over the head: blocks are to build with. In this context it is exciting to see children building other things, too; in particular their own democratic philosophy of respect for group property and group welfare. It is an important day when a child finally says, "You can have a turn as soon as I am finished" or "Jerry needs this for his building" or "We must take good care of *our* rabbit."

With first grade and primary years, the same essential process goes on, augmented most con-

spicuously with the partially new, but much enlarged, concept of work. There is meeting time for sharing individual experiences interesting to all, discussion time for planning the day's work, visiting time, play time, story-listening time, work time—each calling for somewhat different kinds of attitudes and behavior. Helping children to accept responsibility in terms of what is happening in the group is the continuing social necessity of this period, and frequent reminders such as "*Is this play time? It looks like work time,*" are called for. Important, too, is finding fun in learning, in discovering the personal satisfaction and social approval of accomplishment. Going along with this is the recognition that group welfare requires different kinds of skills and each has his particular contribution to make, that some need more help in one thing, some in another, that those who find certain work easy can sometimes help those who find it hard. This is the period, also, for encouraging the opportunity not only of participation in many jobs for one's own group but of having the particularly satisfying grown-up experience of taking over a school job, or contributing to the welfare of some other group.

The world outside

Supplementing the social experiences within the group, this is an excellent time to focus on finding out how one's world is put together and what makes it tick, what other people's work is, how the work of the world gets done, where we get our food, our clothes, our houses, at what cost and with what satisfactions in human terms. Wherever possible, this requires going out of the classroom to see the real work of the world being done, to talk with different kinds of workers, to develop pride in work and in the multitude of ways in which many people contribute to our various needs, to see the ways in which the raw materials of our earth have been used to enrich human life and lift the burden of man's work. More than this we need to go back to those who came before, to the great heritage of our country, to the peoples from the ends of the earth who over the years have come here to help build America, to the moving pageant of pioneers and settlers who

pushed out across our great land to build its farms and factories, to tame its forests and rivers, to build its railroads and uncover its mines.

"Fairness" becomes an issue

Later elementary years take on still larger and more complicated social dimensions. Still basic are the responsibilities of group living, the capacity to work with more different kinds of people, to make more allowances, to accept more give and take, to appreciate more individual differences, to accept more bases for social approval. This is perhaps particularly the time when "fairness" becomes a paramount issue and punishments are expected to be neatly equalized. With the developing need for greater independence from adults, it is also a time when children are apt to feel that majority might makes right—particularly against the teacher. Intensely preoccupied with themselves, or with group solidarity against adults, the argument for fairness often means, "Please do not interrupt while I exercise the privilege of being selfish." On the other hand, rallying a majority is not always done to secure special privilege. These problems need working out, even though at times with blood, sweat and tears.

But there are bright spots even in these "dark ages." It is a good day, after the glamor of an exciting group job of traffic patrol has worn off, to have a youngster volunteer again because "It needs to be done." Yes, there is greater ability to tackle both personal and group jobs just because they *need to be done*. Even with the problems of fairness and majority rule there is often a readiness, once the smoke has cleared, to reassess the situation in the light of more truly democratic values. This is most notably true if there has been full freedom for all sides to be heard.

The inviting differences

Children's exciting interest in the expanding horizon of their world make these years the golden opportunity to develop warm appreciation of peoples of other countries different from themselves. Their concern for fairness helps too. Selection may well be made in terms

of some of the world's peoples, or minority groups within our own country, from whom as Americans we are often cut off by misunderstandings or ignorance. Taking a whole school year to "be" Mexicans, to study their everyday life and customs, to share their art and culture, to become sensitive to their problems may seem like a long project but it pays rich dividends for democracy. Indeed, is there any need of our democracy more apparent than the ability to see oneself and one's world through the eyes of other people and to find these differences inviting rather than frightening? Here, even adults can sometimes learn from the direct sincerity of children.

The American heritage

With junior and senior high school years young people are ready to explore in more organized fashion the dramatic history of America's struggle for democracy in all its social, economic and political implications. Not that they have not long since become acquainted with the embattled farmers of Concord and Lexington, or, from their own observation and experience, run into inevitable questions concerning the fulfillment of our democratic hopes. But here clearly the continuing struggle for a more democratic America and a more democratic world must be the important stuff of the educational curriculum. Here, in a way commanding their deepest loyalty, they need to become intimately acquainted with the great declarations of our democracy and with the great champions of our liberties.

Let this not be with chauvinism but with the purpose of discovering how to translate the implications of our great tradition into every aspect of contemporary life. Nothing could be more calamitous than the notion that American democracy has arrived and that we are the favored nation destined to direct the world. Our strength, and any title to world influence, rest clearly on the greater fulfillment of democracy, not on efforts to camouflage our limitations. The job then is to study the dynamics of society and the processes of social change in order to learn how to participate most effectively in the fuller realization of democracy. Keeping the lines of communication

open to ideas and data needed for this purpose, from whatever source, is an obvious imperative.

From such efforts is there danger that our young people will become "cause-minded" before they have an adequate idea of the complexity of the issues involved or before they have solved their own relationship problems? There is always a certain danger here, but is this limited to young people? The more conspicuous danger is that so many adults seem to have no qualms about exercising their privilege of being "un-cause-minded." With too many adults, concern for democracy seems to be hardly more than a lunar aberration reaching its most frenzied climax every fourth November. Perhaps our job as adults is to open up more opportunities for utilizing the white heat of youth's idealism, to say nothing of getting caught up on our own homework. More thinking and working together for common purposes could do much to protect young people both from premature frustration and the danger of priggish self-righteousness.

Let's remind ourselves that we have committed ourselves to the democratic faith and that this faith can be translated into quite tangible, everyday realities. Consequently, we should be as explicit in interpreting democracy to our children as we know how to be. In studying about social problems, we naturally expect them to have access to different points of view. But it would be a strange distortion of our educational function if we taught that freedom comes from absence of values or from the pretense that opposite values are of equal merit. Are we biased? Of course we are—biased in favor of those goals in education which make for the fullest, most creative development of the human personality and the most satisfying, growth-producing kind of society. This is the twentieth century challenge for education. Let's stick to it, comes hell or high water.

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Creative expression

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and for establishing efficient and congenial working relationships. If things are out of harmony, the effects immediately show up in the work produced.

Group projects such as making murals, stage settings or costumes, planning the layout and illustrations for a yearbook, all call for a large amount of interaction between children and, if properly understood and felt, should establish objectivity. The arts, therefore, offer an excellent opportunity for developing ideals of democratic living in day-by-day practice.

We have long ago relinquished the "art for art's sake" point of view, or the production of "professional" results, in favor of art as a natural expression of every child. Today we are concerned with the growth of individuals who are sensitive both to the persons and things in their environment. In the classes of the People's Art Center of The Museum of Modern Art, children as young as three years of age learn to make choices between materials and activities and to work together with other children. In the making of collages and constructions their tactile senses are sharpened and developed, but the sharing of the materials and the realization that other children also have these sensations is a conscious part of their learning and experience. Materials are offered in common and not doled out, so that the feeling of group sharing is engendered.

Sometimes conflicts occur but these are met honestly and realistically and consequences are accepted as part of the social process. The accent is not placed on the more able child or on the excellence of the product but on the right of each child to enjoy art experiences. Classes for parents and children working together are a planned part of the curriculum of the Center. The object of these classes is to further better understanding of the child on the part of the parents and the children's understanding of their parents as well. In these classes parents and children develop their respective identities with equal dignity and learn to share each other's contributions in a world where each plays his own role.

In today's creative teaching of art, discipline is a vital aim, but it is no longer an imposed discipline where rules are followed for the sake of rules. Children learn to make choices, to use the guidance given by the teacher, to come to their own conclusions, to make evaluations and to use the materials and environment and keep them in proper working order. This kind of discipline is organic and is often related to other situations and people after the child has left the art class. The old discipline which held children in artificial control usually broke down into chaos as soon as the teacher relaxed her vigil or the bell signalled the end of class, and release.

Developing objectivity

Works of artists of the past have an important role in today's education at all age levels. They are used as a means of stimulating new activities, of extending the child's experience and of developing an attitude of objectivity. For example, when a child sees how many ways a landscape is painted or the variety that is possible in sculpturing forms, he realizes that art is manifold and that the personality controls the expression. He is then less likely to feel that his own way is the best or that another's is wrong or stupid because it is different from his. Respect for his own work, because he has spent thought and energy on it, carries over to respect for the works of others and for those who made them. This feeling can be emphasized by critically viewing the works of artists and by learning that artists are men of integrity and high purpose. The fact that everyone may share creative experiences, and that it does not take special privilege or divine gifts to do this, makes art a means of achieving greater unity in living.

We have probably been too concerned with proving that this or that kind of education leads to democratic living. Education that makes free, creative, sensitive individuals who have personal integrity and yet humility must be the basic aim, for without such people the outward forms of democracy are superficial and sterile. In helping to develop these characteristics, art education has a definite and vital role.

They came out singing

Continued from page 15

not to regiment and control, have we gone to the other extreme, with the result that when our own needs demand a voice, as they must, we arbitrarily exclude the child or resort to some other form of punishment? If one were to judge by the apparent ease with which Greek parents manage their children, one would be inclined to say to American parents, "Take it easier, don't try so hard; your good, average common sense, the way you 'feel,' and a gradual assimilation of new ideas about child care will stand you and your child in better stead than uncertainty, vacillation or self-consciousness."

What gave them security?

If Greek children could remain sane—and they did—in the face of having one or both parents killed, sometimes in front of their eyes; of having their homes burned; and of being precipitously uprooted as they were taken to places of safety, they must somewhere, somehow have gotten tremendous security at an early stage in their development. A similar security in the children on certain of the South Pacific Islands was observed some years ago by anthropologists and recently by many a GI. Do children have a superior capacity to withstand bombing, hardship and the tribulations of life if they have had much love and security during the first years of their lives?

My observations of Greek children who did *not* have this security at an early age fortified observations I had made here, although I make no claim to extensive research on this subject. In the foundling hospitals I found conditions as deplorable emotionally for the children as in many baby institutions in this country. We tend to overlook the shocking emotional deprivation of children who do not have individual mothering and loving when we see it in our country—usually in a setting of clean and beautiful surroundings and superior nursing and medical care. But within the past ten years in the United States, I have seen infants and small children, who never had a mother's or foster mother's care, not talking at three

and ignorant of how to laugh or respond normally to people. In Greece, too, I found children three years of age in foundling hospitals who could neither walk nor talk because no one had ever talked to them or played with them. Infants and small children, sick ones and well ones, were, in some cases, two in a bed. Some were so emaciated that it was impossible to determine whether the child was feeble-minded and underdeveloped physically, or was an emotionally withdrawn human being. The death rate in some of these institutions had been tremendously high, and one could not help wondering whether death would be worse than a childhood of slow emotional, spiritual and intellectual starvation resulting in the most meager chance for a successful, productive, happy adult life.

As in similar institutions in the United States, I found the personnel trying to compensate to the children for this lack of mothering and parental care. In the Salonika foundling hospital, bright young practical nurses, in fair proportion to the number of children, were cuddling and playing with infants and toddlers. They even warmed the diapers on the stove pipe of the ancient stove before putting them on the babies!

Many factors involved

There is still much to learn about what produces different types of personality, character, behavior—strengths, weakness, stability, adaptability. Like the anthropologist, I began to try to sort out the factors which may have produced the sturdiness and resilience observed in most Greek children. Perhaps there was security in the fact that hardships were commonly shared; that their woes could be projected onto outside forces like war and armies of occupation. Maybe some of the outward quiet and calm came from experience too horrible to remember, or even to think about—yet most Greeks do talk about their experiences. However, the primary factor is, I think, the love and security of Greek home life. This, added to the simplicity of village life, puts very little pressure on the child. He is not subjected, as is the American child generally, to the complexities of urban, industrialized society. The

way of life changes little from father to son, the same religious beliefs, customs, etc. prevail. We cannot turn back the clock to simple village life, any more than Greece can always maintain it. The extraordinary opportunity for achievement afforded in the American culture to each individual may produce pressure, tension, internalized conflict and uncertainty, but the rewards in personal and national attainment may be compensation enough. Undoubtedly we need to protect children from too many new things at once, too much change, pressure and doubt at too early an age.

The Greek program

When I arrived in Greece, there were about a half a million refugees still in refugee camps. The plan of the Greek government, backed by the ECA, was to get the refugees who were in camps—and there were many children among them—back to their own villages. Some of these people had not lived in their villages for two or three years, had not been able to till their land, and had been completely dependent upon government subsidy. Money spent on keeping ten per cent of the population—at the peak, there were 800,000 refugees—living in crowded and unsatisfactory camps where they could not be productively employed would have created social problems of a magnitude which could not be handled by any country. Spending money to get them to their homes, rebuilding roads and houses and giving them material to do this for themselves, supplying food for the first winter and seed for planting, was sound socially and economically.

In the child welfare field the same kind of thinking seemed just as sound. If Greek family life was strong—and it was; if Greek family life had produced solid citizens—and it had; was not the logical step to build on these strengths and return as many children as possible to their own homes or to the homes of relatives or of neighbors who knew and had shared the experiences of the children? (Also, of course, the cost of caring for children in their own homes is less expensive than institutional care.)

This proved to be the thinking of the Greek people, and with some technical advice they

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were able to develop a program not unlike our Aid to Dependent Children program, which permitted children under fourteen, deprived of parental support by death or incapacity of the wage-earning parent, to get a small monthly grant while living at home and attending school.

That a wise step was taken by the Greek government is indicated by the fact that by April, 1951, when the population of the temporary institutions and refugee camps had dropped sharply, over 50,000 children and 20,000 adults (widows, grandmothers, etc.) were being supported by the Aid to Unprotected Children Program. This program, based on the strengths in Greek family and community life, has continued to develop and now covers more children in remote areas.

The world cannot afford to lose the independence and spirit of the Greek people, which flowered in ancient times in their great contributions to art, philosophy, government and science, and again in our lifetime in the courage to say "OXI"—"NO"—to the invading army of a nation five times its size.

Meet the family

Continued from page 16

With the kind of family background ascribed above, it is understandable why the first thing to surprise an African when he visits an American family is the limited scope of its membership and hence its social intercourse. To love people and know how to get along with them, the African reasons, you must be used to living with people not simply on the casual basis found in colleges and places of employment but in a more inter-personal and homey manner. This apparently exclusive American family circle leads him to the realization of the great role the American married couple has to play in the shaping of the personality development of its children. The African child grows not only with his parents but with other adults who also play the "parent" one way or the other, thus affording the child a variety of adult personalities close enough to influence him or her almost as much as the parents themselves. As far as the American

child is concerned, the only grown-ups outside the schoolteacher that personally, directly and *intimately* influence the development of his or her personality are likely to be his parents. This, the African feels, gives the American child a too limited view of, and intimacy with, adult life.

The American ideal

Amid these misgivings the African observer notices one thing that he very much likes and admires, and that is the *explicit* and sincere endeavor on the part of the Americans to make love the bulwark of the family institution. He sees a wife saying or doing things that are designed to make the husband conscious that she loves him. The husband does the same for the wife and the two for the children. This recognition of love as the first and foremost factor in making married life happy and successful is a wonderful thing. What troubles the African is this: the American having found this apparent answer to successful marriage, why has he made such a poor job of it as is indicated by the divorce rate, wide-spread emotional frustrations and juvenile delinquency? He wonders whether one of the answers to this question might not be that due to the limited scope of the American family relationships, young people do not get adequately wide latitude to enable them to learn in their early age how to live and get along with people of varied personalities and temperaments. Many people in America, especially in the big cities, are lonely at heart. Love is perhaps the most talked about subject in this country and yet so few people seem ever to get an opportunity of really enjoying it. And when they do, possessiveness, self-centeredness and economic pressures often mar the relationship. The African feels that if the American family is really to contribute something to the social stability of this nation, it must learn still more how to provide love and provide it more selflessly and more abundantly.

This brings me to my last point. It is with pleasure and admiration that the African observes how the American parents take pains to please and provide comfort for children. Sometimes, however, this is measured in terms of

radios, television, cars, visits to theatres and beaches. These are really worthwhile means of making life pleasant. But they, and all the other factors that make American life so busy and so crowded, must never be allowed to eliminate the little free time that people should spend in quiet and relaxed family fellowship.

When writing the impressions expressed above I am fully aware that the reactions of the many Africans visiting the United States differ. I am also aware that their family set-ups are not all the same. I have, therefore, endeavored to record those impressions that more or less represent what I and others of my fellow countrymen feel in general. Space does not allow for detailed differentiation.

Roots of responsibility

Continued from page 17

Because the children feel that they are accepted and tolerated as individuals, they are able to accept and tolerate other persons in the same way.

In the schools, the teaching is not only directed to individuals, for the children experience a group or a team situation as well. So they learn to be sensitive to the feelings of others and not only to see their personal interests but to see them in relation to the group interests. I noticed in America that a strong emphasis is put on groups and clubs. There is a danger that the family members may go to different groups and that group activities may become more important than family life. But they try to have groups in which the family as a whole can participate. From Germany I car-

ried with me the idea that group living is a kind of collectivism, but I learned in America that group decisions need not be forced upon the members, but that some may voluntarily give up their own wishes for the benefit of the whole situation. I sensed in the youth a feeling of self-responsibility so that they do for themselves what they can. They do not become dependent on the State and they do not—as we did—say that the State is responsible for everything that is going on.

During these nine months in the States I have realized that the way children grow up is most important for their lives as adults and so for the political form of a country. Democracy cannot be taught intellectually but only through a living experience. A child being accepted as a person in his own way of being will respect as an adult the dignity of every human being. I am very thankful that I could observe the American way of life. I have gained new values and accepted them for myself as being of fundamental importance and essential in human life.



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